

# The *RECEIVED* July & August 1997 *JUL 15 1997* *LIBRARY P.A.O.I.* Bion

A merely parochial publication for members only of St. Mark's Parish, Denver, Colorado.  
The Antiochian Orthodox Christian Archdiocese of North America, Western Rite Vicariate.

The Christians were first called Catholic at Antioch!  
(St. Ignatius' *Epistle to the Smyrnians* 8.2)

ST. GREGORY THE GREAT

540-604 Patriarch of Rome, Doctor of the Church

## The folly of Anger

*Anger killeth the foolish, and envy slayeth the little one (Job v. 2).*

### 1. The evils of anger.

And this is a true saying; but it is not true as spoken against the patience of so great a man (as Job). But let us weigh well what is said, though it is confuted by the virtue of his listener, that we may show how true is that which was said: though spoken unjustly against the blessed Job: since it is written: *But thou, being master of power, judgest with tranquillity* (Wisd. xii. 18). We should know above all things, that as often as we subdue the stormy impulses of the soul through the virtue of mildness, we are striving to recover within us the likeness of our Creator. For when anger has shattered your peace of mind, and, torn and rent as it were, it is thrown into confusion, so that it is no longer in harmony with itself, it loses the essence of that inward likeness.

Let us consider therefore how great a sin is anger, through which, when we let go of mildness, the likeness of the heavenly image is marred in us. Through anger wisdom is lost, so that we no longer know what we are to do, or in what manner we should do it; as it is written: *For anger resteth in the bosom of a fool* (Eccles. vii. 10), because it takes away the light of the understanding when it confuses the mind by stirring it up. Through anger true life is lost, though wisdom appears to be retained; for it is written: *Anger destroys even the wise* (Prov. xv. 1 Sept.).

For the mind is confused and cannot fulfil its office, though it may still retain the power to understand intelligently.

Through anger justice is abandoned; as it is written: *For the anger of man worketh not the justice of God* (Jas. i. 20). When the mind is thrown into disorder this blunts the judgement of the reason, so that whatever rage may suggest is considered right. Through anger the pleasantness of social life is lost; as it is written: *Be not a friend to an angry man, and do not walk with a furious man, lest perhaps thou learn his ways, and take scandal to thy soul*. And the same inspired writer says to us: *A spirit that is easily angered, who can bear* (Prov. xxii. 24; xviii. 14)? For the man who will not moderate his feelings in accord with human reason needs must, like a wild beast, live alone.

Through anger peace and mutual concord is broken up; as it is written: *A passionate man stirreth up strifes but an angry man diggeth up sins* (xv. 18). An angry man diggeth up sins, for he makes even the wicked worse than they were, provoking them to strife. Through anger the light of Truth is lost; as it is written: *Let not the sun go down upon your anger* (Eph. iv. 26). For when anger brings the darkness of confusion upon the mind God hides from it the ray of our knowledge of Him.

Through anger the brightness of the Holy Ghost is shut out from the soul; and of the contrary to this was it written, according to the ancient translation: *Upon whom shall my Spirit rest, but upon him who is humble and peaceful, and that at my words?* (Is. lxvi. 2 Sept.) When he said an humble man, he added immediately, *and peaceful*. If therefore anger should deprive us of our peace of mind, it

doses His own dwelling place to the Holy Spirit and the soul left empty by His absence is soon led on to open folly and its thoughts become disordered from top to bottom.

### 2. The picture of an angry man.

For the heart that is excited by the stings of its own anger begins to throb, the body begins to shake, the tongue to stammer, the face becomes inflamed, the eyes fierce, and persons who are well known to us become unrecognizable. He utters sounds with his mouth, but he has no knowledge of what he is saying. A man who does not know what he is doing, in what way is he different from a madman? And so often it happens that anger leaps into action, and the more the reason has gone away, the wilder anger grows. The soul has no longer the power to control itself: for it is now in the power of a stranger. And frenzy, the





more it holds captive the mind, the mistress of our bodily members, the more will it use them to inflict violence.

Sometimes it will not make use of the hands, but it will turn the tongue into a dart of malediction. With prayers it win implore the destruction of a brother; it will demand of God that He shall do what the evil heart dares not do, or is ashamed to do. And doing this in word and in will it has committed murder: though it hold its hand from doing violence to a neighbour.

Sometimes when the soul is disturbed anger will as it were impose silence on itself, and the less it reveals itself by word of mouth, the more fiercely will it inwardly burn. So the angry man, withholding himself from ordinary speech with his neighbour, saying nothing, declares how great is his aversion to him. There are times when this restriction of silence serves for the purposes of discipline, and the service of God, provided it is used with discretion, and in regard to those with whom we are intimate.

Sometimes however it happens, that when the angry mind withholds itself from normal conversation, there comes a time when it is wholly cut off from the love of its neighbour, then sharper stings will come into the mind, and further pretexts arise there, to goad its anger still more; and in the eye of the angry man a mote changes into a beam, and anger itself is changed to hatred.

And at times it will happen that anger pent up in the heart through silence will then burn the more fiercely, and make clamorous conversation with itself, and taunt itself with words that provoke it still more, and then as it were giving judgement will answer itself still more fiercely; which Solomon hinted at very briefly where he says: *The expectation of the wicked is indignation* (xi. 23). And so it comes to pass that the tormented spirit suffers a greater clamour because of his silence, and the flame of his concealed anger burns him the more severely. Because of this long ago a certain wise man remarked: The thoughts of an angry man are a brood of vipers, that devour the mind that is their mother.

3. We should know that there are those whom

anger quickly inflames, and as quickly leaves. Others it is slow to arouse, but slow also to leave. For some men are *like reeds* set on fire; when they make an outcry they sound like reeds crackling as they kindle: they leap quickly into flame, and as quickly cool down in ashes. And some are like the heavier and harder kinds of wood; slow to take fire, but once kindled they are with difficulty extinguished: rousing slowly to fierceness, they hold the longer to the fire of their rage. There are yet others, and the conduct of

these is the worst, who are both quick to catch fire in anger, and slow to put it down. Then there are those who are slow to take anger, but quick to let it go. In these four kinds the reader will easily see, that the last rather than the first comes nearest to the blessing of peace of mind; and that the third exceeds the second in evil. But what good will it do simply to describe how anger grips the mind, if we do not also describe how anger should be restrained?

#### 4. Two means of restraining anger.

There are two ways by which anger is subdued, and abandons its hold on the mind. The first way is, that a cautious mind, before it begins to do anything, considers what possible affronts it is likely to meet, and, mindful of the insults offered our Redeemer, prepares itself for contradictions. And should these

come its way, the more prudently it arms itself beforehand, the more courageously it meets them. For one caught unprepared by adversity is like a man caught asleep by the enemy; he is slain the more easily in that the enemy strikes an unresisting man. He who has carefully considered the evils that threaten him, waits as in ambush for the enemy to attack; strongly armed for victory where he was expected to be caught unawares.

So before undertaking any action the mind should carefully dwell upon the contradictions it may meet that bearing them in mind at all times, and at all times fronting them with the breastplate of patience, it may through caution both overcome what it meets, and count as a gain what it does not meet.

The second way of safeguarding our peace of mind is, that when we regard the faults of others, let



*This magnificent mosaic is from Roman Britain. It was discovered in the village of Hinton St. Mary, Dorset in 1963. The mosaic was laid in the early Fourth Century (c. 325 AD). It measures 17 ft wide, and the whole work, of which only half is shown here, is 26 ft 7 inches long. The central roundel is a portrait of Christ with the Greek letters Chi (X) and Rho (P) set behind it. These are the first two letters of Christ's name written in Greek. This may be the oldest surviving artifact image of Christ, and it is located in an English village, where the infernal iconoclasts (byzantine, carolinian, protestant, muslim, etc..) didn't think to look for it.*



us reflect upon our own sins, in which we have done injury to others. For when we look at our own frailty it moves us to excuse the ills that are done to us by others. For he will bear patiently with others who injure him, if he duly remembers that there may be something in his own conduct which calls for patience in others. It is as though fire were put out with water when, should rage spring up in us, each one recalls his own faults to mind: for a man is ashamed not to spare others who often remembers that he has himself committed sins against God and his neighbour which must yet be forgiven.

5. *One anger arises from impatience, another from zeal. The first blinds the eye, the other so disturbs it that it sees more clearly.*

But we should carefully note that one kind of anger arises from impatience, another is that which zeal causes. The one arises from evil, the other from good. For if anger had never arisen from virtue, Pheneas would never have allayed the force of the divine anger *with a dagger* (Num. xxv. 7; 1 Cor. x. 8). Because Heli was wanting in this anger, He roused against himself the force of the divine vengeance (1 Kgs. iii. II). For the more he was neglectful of the end of those under his charge the more severely the justice of the Eternal Ruler burned against himself. Of this anger the Psalmist says: *Be ye angry, and sin not* (iv. 5). This they interpret wrongly who would have us angry only with ourselves and not with our neighbours who commit evil. For if we are commanded to love our neighbours as ourselves, it follows that we are to be angry with them for their offences as we are with ourselves for our own.

Of this anger it was said by Solomon: *Anger is better than laughter because by the sadness of the countenance the mind of the offender is corrected* (Eccles. vii. 4). And the Psalmist also says of it: *My eye is troubled through indignation* (vi. 8). Anger that comes of evil blinds the eye of the mind, but anger that comes of zeal troubles it—for in the measure that it is agitated by zeal for virtue, that image is disturbed which can only be perceived by a heart at rest. For even zeal for rectitude, because it disturbs the mind through unrest, will for a time obscure its vision; so that in its troubled state it no longer sees the higher things it had beheld clearly when at rest. But it is restored again to the vision of the higher things, and to a more acute vision, by that same power which so disturbed it that it could not see.

For this eternal zeal for justice, in a little while, opens to a wider vision in tranquillity of soul, closed to it by this passing unrest, and from the source that troubled it, so that it was unable to see, it now grows clear and goes on to see with yet greater truth. Just as when eye-salve is placed upon an ailing eye the light must then for a while be wholly shut out from it, and in this way it soon recovers the vision that for a little while it had profitably lost. For contemplation will

never be joined to unrest, nor will the troubled mind ever attain to that vision to which a soul in peace is scarce able to desire; for not even the sun's bright ray is seen when storm clouds obscure the face of the heavens, nor will the troubled fountain give back the image it reflects when at rest: for that which moves its quiet face also obscures the image of the beholder.

6. *Just anger must not come to dominate the mind.*

But when the spirit is aroused by zeal we should take great care that the same anger which is used in the service of virtue does not come to dominate the mind, nor rule it as mistress, but like a handmaid ever at hand to render service, let it never depart from its place behind reason. For it is then uplifted the more strongly against evil when its service is rendered subject to reason. For however great the anger may be that is aroused by zeal for justice, if it is immoderate it has gamed the mastery over the mind, and straightaway it scorns the service of reason; and the more it holds the vice of impatience to be a virtue, the more impudently will it begin to spread itself.

Because of this it is above all things necessary, that he who is moved by a zeal for justice should be careful of this; that his anger must never pass beyond the mind's control, that in punishing evil he should be careful both as to the time and the measure; to control the rising agitation of his mind by using it with precise care; to restrain his indignation, and subject the warmth of his own feelings to the rule of moderation and courtesy, so that the more he is master of himself, the more is he fit to judge of another's chastisement. For since he is to correct the faults of wrongdoers, let him who is to correct first enlarge his own mind through forbearance, and let him judge the matter by rising above his own resentment, lest through being provoked immoderately by his own zeal for what is right he may himself deviate far from what is right.

For, as we have said, even praiseworthy zeal for what is good may cloud the eye of the mind, as it is now here said: *Anger indeed killeth the foolish*. This is to say: Anger because of zeal troubles the wise, but anger that arises through evil destroys foolish men: for the one is subject to reason, but the other blindly rules the mind it has enslaved †

## THE FAITH

Understanding Orthodox Christianity  
An Orthodox Catechism



Clark Carlton

Beginning Tuesday, 15 July at 7 - 8 PM, St. Mark's will offer a Class "Understanding Orthodox Christianity." The text is The Faith by C. Carlton (\$20 at St. Mark Bookstore). Fr. J. Connely is the instructor. This Study should be useful for Inquirers and those believers who would like to Review the Faith.



# The Tragic Loss of the Mission to Great Britain

*St. Mark's faithful have numerous ties to people and events in the British Isles. A number of our folk have traveled to Ireland, Scotland, Wales, and England in the past year and all agree that the Orthodox witness there is severely limited. One such visitor ( whose identity need not be noted ) has written the following account:*

The recent unfortunate deterioration of the Roman Catholic Church and the precipitous decline of the Church of England is a phenomenon that has not gone unnoticed by the Christian world. Even more tragically, the unique opportunity that has been presented to the Orthodox Church is being lost. Great Britain is not an Orthodox Country, and no longer a Christian one. The opportunity to present the Gospel of Jesus Christ to a post-Christian population in a winsome and attractive ways is being ignored.

Until the very recent past, the several jurisdictions of the Holy Orthodox Church have timidly trimmed their presence in the United Kingdom to a kind of "chaplaincy" for resident ethnic populations. Until the 1950s the Orthodox were very few in number and have been suffocatingly patronised by the Church of England. In order to discourage possible conversions to Orthodoxy, the Anglicans have been keen for the Orthodox Church to be perceived as a foreign and as exotic as possible. And the Orthodox, unwilling to face a confrontation with the Anglican establishment, have made it virtually impossible for Anglican clergy to be converted and to enter the Holy Orthodox Church. When the most recent crisis arose for Anglicans over their attempt to ordain female presbyters, the clergy and the laity understood the *modus vivendi* between the Church of England and the British hierarchs of the Orthodox Church so well, that they realised that they would have to seek for help outside the British Isles. Thus they looked to the American metropolitane of the Church of Antioch rather than the other nearer-to-home Orthodox jurisdictions, knowing that the American metropolitane was welcoming to evangelical outreach, and had experience with the use of the Western Rites. In time, the responsibility for the Antiochian Church in Britain was placed with the metropolitan of Paris, with no further role for the American hierarchy. At long last, after spending most of our Orthodox energy in the chaplaincy model of the Church, there is now some Orthodox outreach to the native British and Anglo-Saxon population.

Over the years substantial time and energy has been invested in a posture of noncompetition with the protestant church established in Britain. Indeed the Orthodox Church has been reluctant to carry out any missionary activity which might appear to challenge the Anglican Church. Despite this very low profile, some (such as Timothy [Kalistos] Ware and others) have persevered and become converts to the Orthodox Church. The strange symbiotic relationship between the established protestant church and the Orthodox Church has undoubtedly dulled and blunted any all-out energetic, straightforward evangelical appeal to the average Englishman. Aversion to proselytism is rooted deep in our Orthodox history; plus there has been genuine Orthodox respect for those Anglicans who have been labouring within their Church in the struggle to bring that Church into union with the Orthodox Church. That effort, and those hopes, have been utterly and finally shattered and there is no hope that anything will now come of them. The time is now ripe for the Orthodox Church of Jesus Christ to begin a serious, well-planned and strategically sound effort to bring the Gospel of Christ to an England that is no longer Christian.

British people are not xenophobic, yet foreign institutions and alien customs are offputting, especially when those same institutions go out of their way to emphasise and accentuate

ethnic and cultural differences. The English, Welsh, Scottish and Irish peoples have their own proud histories, and they are understandably skeptical of things foreign. With some justice they view alien institutions not only as exotic but (sometimes) bizarre. The British look askance at their American cousins (their nearest relatives) in an example of their aversion to foreign things. As long as the Orthodox Church continues to present itself as a representative of a culture and (possibly) foreign political powers, its appeal to the average Briton will never be positive.

In this kind of setting, one would have thought that, at the outset of any serious Orthodox evangelical strategy and planning, as much excess cultural baggage as possible would have been jettisoned, and thoughtful attention given to the previous history of the Orthodox Church's missionary work in Great Britain.

The Orthodox Pope of Rome, St. Gregory the Great gave specific sensitive strategic directions to, St. Augustine (his personally selected missionary) when he dispatched him to evangelise the Angles. When Gregory sent Augustine to Canterbury he directed

him to adopt the local usages of the native Church and to build on them, rather than insisting on introducing foreign and alien ecclesiastical customs. Augustine's failure to be sensitive to the needs of the British people, and failure to follow St. Gregory's directives left the work of the Church hampered and divided in Britain for many years.

*You know my brother, the customs of the Roman Church, in which you remember that you were bought up. But my advice is that you should make a careful selection of anything you have found in the Roman [Church] or [that] of the Gauls, or any other Church, which may be acceptable to Almighty God, and diligently teach the Church of the English, which is yet new in the Faith, whatsoever you can gather from the several Churches.... Choose therefore,*

*from each Church those things that are pious, religious, and seemly, and when you have, as it were, incorporated them, let the minds of the English be accustomed thereto."* [Bede, Ecclesiastical History I 27; Gregory, Epistles xi 64] .

St. Gregory the Great suggested that Augustine take over the pagan temples, destroy the idols, and consecrate the buildings as Christian Churches, since those were the places the natives were accustomed to worship. This may have been the first recognition of the Englishman's intense and unshakable devotion and loyalty to his parish Church. Graham Leonard, the sometime Anglican Bishop of London, once opined that most Englishmen would adhere in his loyalty to the parish Church, without any regard to the kind of religion being practiced within it. The Orthodox have not been given many opportunities to take over English parish Churches, except for the occasional redundant building or one that has been long secularized, But would that the missionary strategy of the good St. Gregory been heeded by the modern hierarchs of the Orthodox Churches in Great Britain!

The authorised Western Rites of the Church of Antioch, her Patriarch Ignatius IV and the Holy Synod of Antioch fulfill St. Gregory's guidelines abundantly, and provide a wholesome, familiar and Orthodox avenue for attracting souls in the process of reclaiming Britain for Christ.

The Liturgy of St. Tikhon is immediately familiar and welcoming to the members of the Anglican Church. The Gregorian Rite, the oldest liturgy in the Orthodox Church, speaks directly to the people we are seeking to draw to the Faith. The Orthodox Church in England adopted the Rite of St. Gregory as its Liturgy in 664 A.D. at the Synod of Whitby. It is the indigenous Rite of the Orthodox Church in Great Britain. The Liturgy of St. Tikhon, essentially a redaction of the Gregorian Rite, was specifically developed and authorised for the evangelisation of Anglican Christians. It's familiarity and its Orthodoxy recommends it as the primary liturgical tool for evangelical out-reach. Many would be attracted to the true Faith and enter the Orthodox Church given the opportunity to use a familiar and Orthodox Liturgy.

Incredibly, only ONE Western Rite parish has been allowed to be established in Great Britain. Instead of "user-friendly" liturgies, would-be converts are met with a bewildering form of

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# July 1997

Sun                      Mon                      Tue                      Wed                      Thu                      Fri                      Sat

**His Grace, Bishop Basil, will visit St. Mark's on Sunday, 28 September. From here he will go to the St. John Chrysostom Homiletics Conference at Glen Eyrie.**

<b>1</b> Cewydd, Hermit	<b>2</b> <b>Visitation of the BVM</b> St. Photius of Kiev (1431) Swithin, Bishop of Winchester, Wonderworker 12:10 PM Mass	<b>3</b> <i>feria</i> 9:00 AM Mass	<b>4</b> +George B. Rice (repose 1 year) <i>feria</i> Mary Rench Bday National Independence Day USA 9:00 AM Mass	<b>5</b> Modwenna of Burton, anchoress Ss. Cyril & Methodius, BC 9:00 AM Mass 5:00 PM Evensong
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<b>6</b> II Trinity / III Pentecost Saxburgh, Abbess of Ely 7:30 AM Matins 8:00 AM Mass 10:00 AM Mass 4:00 PM Evensong	<b>7</b> Willibald, Bishop & Missionary	<b>8</b> St. Kilian of Wurzburg, BM first Bishop of Germany	<b>9</b> Everild, Abbess of Everingham Laurie Baker Bday Mac Tschanz Bday Michael Rench Bday 12:10 PM Mass	<b>10</b> St. Felicitas & 7 Holy Brothers, Ss. Rufina & Secunda 9:00 AM Mass	<b>11</b> Joseph A Mahan Bday Solemnity of Holy Father St. Benedict, Ab St. Olga (Helga) 969 9:00 AM Mass	<b>12</b> St. Pius I, BM St. Theodore the Viking & John, protomartyrs of Russia (984) 9:00 AM Mass 5:00 PM Evensong
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<b>13</b> III Trinity / IV Pentecost 7:30 AM Matins 8:00 AM Mass 10:00 AM Mass 4:00 PM Evensong	<b>14</b> S. Dentlin, boy confessor S. Ragnuf, Virgin	<b>15</b> St. Vladimir of Kiev, King & Confessor	<b>16</b> Plechelm, Missionary & Bishop 12:10 PM Mass	<b>17</b> Peggy Matsch Bday St. Alexius, C 9:00 AM Mass	<b>18</b> Ed Pinfield Bday St. Sergius of Radonesh, Ab 9:00 AM Mass	<b>19</b> S. Macrina, Virgin 9:00 AM Mass 5:00 PM Evensong
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**Vestry members should be at the Davis ranch at 12 noon on July 26. If you are late, there will be no one to open the gate on the mountain road for you, and you will be eaten by big brown bears.**

<b>20</b> Andrew Lewis Fleet Bday IV Trinity / V Pentecost Lee Banta Bday 7:30 AM Matins 8:00 AM Mass 10:00 AM Mass 4:00 PM Evensong	<b>21</b> St. Praxedes, V	<b>22</b> St. Mary Magdalene, Penitent	<b>23</b> St. Apollinaris, BM	<b>24</b> Ss. Boris and Gleb (1015) Ss. Romanus & David, St. Christina VM, Vigil of James	<b>25</b> St. James the Greater, Apostle 9:00 AM Mass	<b>26</b> JCC+Bday (39) St. Anne, Mother of the Virgin Mary 9:00 AM Mass 5:00 PM Evensong
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**The Archdiocesan Convention meets in Toronto with the Western Rite Vicariate meetings on 23 July.**

<b>27</b> V Trinity / VI Pentecost 7:30 AM Matins 8:00 AM Mass 10:00 AM Mass 4:00 PM Evensong	<b>28</b> Alan Rench Bday Beverly Elfin Bday Janet E Stansen Bday Ss. Victor & Innocent, BM Ss. Nazarius & Celcus, Mm	<b>29</b> St. Martha of Bethany, V Zellah Upton Bday	<b>30</b> Ss. Abdon & Sennen, Mm 12:10 PM Mass	<b>31</b> Joseph of Arimathea 9:00 AM Mass	
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# August 1997

Sun

Mon

Tue

Wed

Thu

Fri

Sat

**His Grace, Bishop Basil, will visit St. Mark's on Sunday, 28 September. From here he will go to the St. John Chrysostom Homiletics Conference at Glen Eyrie down by Colorado Springs for September 29 - October 1.**

<b>1</b> Ethelwold, Bishop of Winchester & Father of Monks St. Serphim of Sarov, Confessor 9:00 AM Mass	<b>2</b> <i>feria</i> Rose Thomas Bday 9:00 AM Mass 5:00 PM Evensong
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<b>3</b> VI Trinity / VII Pentecost 7:30 AM Matins 8:00 AM Mass 10:00 AM Mass 4:00 PM Evensong	<b>4</b> <i>feria</i>	<b>5</b> Gladys Mains Bday St. Oswald, King & Martyr	<b>6</b> Transfiguration of Our Lord 12:10 PM Mass	<b>7</b> Holy Name of Jesus 9:00 AM Mass	<b>8</b> Herb Koether Bday Ss. Cyriacus, Largus & Smaragdus, Mm 9:00 AM Mass	<b>9</b> <i>feria</i> 9:00 AM Mass 5:00 PM Evensong
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<b>10</b> VII Trinity / VIII Pentecost St. Lawrence, Deacon M 7:30 AM Matins 8:00 AM Mass 10:00 AM Mass 4:00 PM Evensong	<b>11</b> Bettelin of Stafford, Hermit	<b>12</b> <i>feria</i>	<b>13</b> Ss. Hippolytus & Cassian, Mm 12:10 PM Mass	<b>14</b> Nancy Branson Bday Vigil of the Dormition 9:00 AM Mass	<b>15</b> Assumption/Dormition of the Virgin Mary 9:00 AM Mass	<b>16</b> St. Joachim, Father of the Virgin Mary 9:00 AM Mass 5:00 PM Evensong
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<b>17</b> VIII Trinity / IX Pentecost 7:30 AM Matins 8:00 AM Mass 10:00 AM Mass 11:30 AM Picnic 4:00 PM Evensong	<b>18</b> James the Deacon of York	<b>19</b> Credan, Abbot Evesham	<b>20</b> Oswin, King & Martyr 12:10 PM Mass	<b>21</b> <i>feria</i> 9:00 AM Mass	<b>22</b> <i>feria</i> Robt Thom Herrell Bday 9:00 AM Mass	<b>23</b> Vigil of St. Bartholomew, Ap. 9:00 AM Mass 5:00 PM Evensong
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**Rose Thomas will host the Craft Fair Workers at her house in Idaho Springs on Saturday, August 23.**

<b>24</b> St. Bartholomew, Apostle 7:30 AM Matins 8:00 AM Mass 10:00 AM Mass 4:00 PM Evensong	<b>25</b> Ebbe the Elder, Abbess of Coldingham	<b>26</b> Marcy Fleet Bday Margaret Vanmeter Bday St. Zephyrinus, BM	<b>27</b> <i>feria</i> 12:10 PM Mass	<b>28</b> Bill Howlett Bday Elsworth Royer Bday Rebekka Howlett Bday St. Augustine of Hippo, BCD 9:00 AM Mass	<b>29</b> Beheading of St. John Baptist Charlotte Anne Stephenson Bday 9:00 AM Mass	<b>30</b> Christy Reppond Bday Mary Gay Sullivan Bday 9:00 AM Mass 5:00 PM Evensong
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<b>31</b> X Trinity / XI Pentecost St. Aidan of Lindesfarne 7:30 AM Matins 8:00 AM Mass 10:00 AM Mass 4:00 PM Evensong
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**THE PARISH PICNIC will be at Washington Park, along Virginia Avenue, next the fire station, on Sunday, 17 August beginning at about 11:30 AM. Bring a side dish, blanket, & folding chair, & whatever spouses, relatives, friends, you care to invite.**



worship. This tremendous missionary opportunity, which involves the re-Christianization of Great Britain, is being carried out with the offering of the Byzantine Liturgy of St. John Chrysostom in the Arabic language! Despite the beauty, the spiritual power, the sanctity and universality of the Byzantine liturgy in the Eastern Orthodox Churches, it would be difficult to imagine a more convoluted and self-defeating plan for evangelisation of the ordinary Englishman! This incredibly plan for evangelism has been rationalised and justified on the grounds, that were the user-friendly and familiar Orthodox Western Rites to be employed, Roman Catholics and Anglicans might draw the false conclusion that the Orthodox Church was somehow thereby approving their grotesque, un-orthodox theological and liturgical inventions (the so-called *Novus Ordo Missae*)!

Those who would come to hear the saving truth of the Gospel of Jesus Christ are being offered an alien, unfamiliar and (to them) exotic Liturgy in an unknown tongue! Only the most educated, sophisticated and highly motivated seeker after Truth (hardly a description of the sort of people who really exist in large numbers in the Church's potential mission field in England or America) could be expected to overcome these linguistic, cultural and liturgical stumbling blocks.

Let us pray for the re-evangelisation of the British Isles, and for the salvation of souls and the glory of the Most Holy Trinity †



*The Transfiguration of our Lord is observed on August 6th, Wednesday, with Mass at 12.10 noon.*

*Please remember also the Dormition of the Virgin, August 15th, and : The Parish Picnic, follows the 10 o'clock Liturgy, at Washington Park on Sunday, August 17th.*

*Spouses, family, friends, and visitors are welcome. The*

*Vestry will provide burgers and beverages. All others please bring side dishes, blankets, lawn chairs, and a festive attitude. We meet at the North Lake, next the Fire Station on Virginia Avenue.*



*The Assumption of the Blessed Virgin Mary (August 15) in a medieval stone boss in the high vaulting of York Minster. Very few of these theological images survived the Sixteenth century English "Reformation."*

†  
*Gloria to Jesus Christ!  
Gloria forever!*

*Dear Friends in Christ -*

*Thank you for your  
on going thoughtfulness.  
When I think of Denver -  
St Mark's is a place I  
think of fondly.*

*I enjoy the news letter  
and am glad to hear of  
the activities. So much  
nurturing seems to go  
on at your parish.*

*Please keep me in  
your prayers.*

*In Christ -*

*Mother Elizabeth*

Mother Elizabeth sends her greetings to her little friends at St. Mark's. A number of the faithful put in a regular contribution for Mother (including Kate Herrell who will be 8 years old in October) and we pray for her at Mass. An ever growing number of legitimate Monastics are included in our "external mission program."

Fr. Dionysius (Nectarios), Director of the OCOC, and two Rumanian Monks are situated at the St. John Baptist house on south Forest Street. So far parishioners have supplied cash, beds, bedding, towels, a set of pots, etc. Please consider a contribution to the Monastery.



*The Dining Room of the Graf Zeppelin will host the meeting of the Western Rite Vicariate during the Toronto Convention, 23 July 1997. Participants will be treated to a spectacular view of Niagara Falls as the great Airship cruises 1,000 feet above the roaring water.*





The Antiochian Orthodox Christian Parishes of Colorado welcome you to the St. John Chrysostom Conference, September 29 to October 1, 1997.

**The Church cannot be understood without divine preaching.** It has great value. As a recent teacher of the Church, speaking about preaching, said, "The rabbit is not as afraid of lightning as much as the devil is afraid of preaching." But for sacred preaching to have results, the Gospel's preacher must be the right person; this is, the Gospel preacher must have unshaken faith, and an ardent love of both God and sinful man. Next, he must live an unblemished life; for, if the preacher of the Gospel does not live by God's commandments, but acts contrary to the Gospel, the people who hear him will be scandalized and say: "Teacher, you teach but do not keep the Law yourself." Thirdly, the preacher of the Gospel must have knowledge of Holy Scripture, the sacred Canons and the Traditions of the Orthodox Church. Therefore, he must continuously study the sacred texts, and other religious books. Preaching the word of God has to be as perfect as possible, and for this God's grace is especially to be sought by the preacher."  
- Bishop Avgoustinos (Kantiotes) of Florina, Greece.

**Proposed Schedule:** Monday, 1 September: Check in 3 pm - 7 pm; Vespers 5 pm; Supper 6 pm; First Session 7:00 pm; Compline 9:30 pm. Tuesday: Matins 7 am; Breakfast 8 am; First Session 9 am; Break 10 am; Second Session 10:30 am; Lunch 12 noon; Afternoon Session 1 pm; Break 2:30 pm; Individual Conferences with His Grace 3:00 pm; Vespers 5 pm; Supper 6 pm; 7 pm Separate Sessions on communications, print resources, etc.; Compline 9:30 pm. Wednesday: Matins/Liturgy 7 am; Breakfast 8:30 am; Session 9:30 am; Break 11:00 am; Lunch 12 noon. Departures for airport, etc.

THE ST. JOHN CHRYSOSTOM CONFERENCE IS OPEN TO ALL REGIONS AND IS PAN-ORTHODOX, AND IS SPONSORED BY THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA, CLERGY BROTHERHOOD OF THE SOUTHWEST REGION.

## His Grace, Bishop Basil &

the clergy brotherhood of the SouthWest Region, Antiochian Orthodox Christian Archdiocese, with the blessing of Metropolitan Philip, invite you to the *St. John Chrysostom Homiletics Conference* 29 September - October 1, 1997 (Monday - Wednesday) at the beautiful 750 acre Glen Eyrie Retreat, West of Colorado Springs, Colorado.

The Revd. Dr. Lester Michael Bundy of Regis University in Denver, an Orthodox Priest of the Antiochian Archdiocese and Director of a new Orthodox Studies Program, will Direct the Conference. The V. Revd. Daniel Daly of St. Michael Church, Beaumont, TX, will lead Sessions on the Sources and Resources of Orthodox Sacred Preaching and the Priesthood. Time for worship, reflection, and fellowship is planned. This Conference is open to all Regions and is Pan-Orthodox.

The Conference covers three days including: two nights' lodging with meals: Monday Supper, Tuesday Breakfast, Lunch, and Supper, and Wednesday Breakfast and Lunch. The Total Registration, all facilities, tuition, and fees, will cost \$175 per person when sharing a suite with one other or \$225 for a private suite (for registrations received by August 15). All suites include private bath and two queen size beds. Parking is abundant and Airfares are very reasonable into the Colorado Springs Airport on Western Pacific, American, Continental, United, America West etc. There is a shuttle for \$10 from the Airport.

For Conference Reservations use the coupon on this page (or equivalent information) with your check for **\$35.00** (the balance of \$140 to be paid upon arrival)

to: **St. John Chrysostom Conference**  
1405 So. Vine St.  
DENVER, CO 80210-2336

For information write to the above address, or call: Fr. John Connely at 303-722-0707 or Fr. David Mustian at 303-665-4013

PLEASE REGISTER ME FOR THE ST. JOHN CHRYSOSTOM CONFERENCE AT GLEN EYRIE RETREAT, COLORADO SPRINGS, CO, 29 SEPTEMBER - 1 OCTOBER 1997.

TITLE/NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

TELEPHONE \_\_\_\_\_

DOUBLE ( \$ 175 ) \_\_\_\_\_ OR PRIVATE ROOM ( \$ 225 ) \_\_\_\_\_ (CHECK ONE)

PLEASE INCLOSE \$ 35.00 REGISTRATION FEE. THE BALANCE OF \$140 OR

\$ 190 (PRIVATE ROOM) MAY BE PAID UPON CHECK IN AT GLEN EYRIE. IF YOU MERELY "COMMUTE" DAILY TO THE CONFERENCE, GLEN EYRIE CHARGES \$ 90 PER COMMUTER REGISTRANT WHICH INCLUDES MEALS.





This grand church stands at Osage Mission (St. Paul) Kansas, about 15 miles NW of Parsons. The Mission was founded in 1847 by a Jesuit Missionary on horseback with the intent of bringing the Gospel to the Osage Indians. They built a small log chapel. Settlers began to establish farms in this region in the 1850's. Catholic settlers, and those who became Catholic, came in such numbers that a larger church was needed. The men and boys found a supply of stone on the bank of the Neosho river about 1.5 miles south of the site of the church. From about 1869 to 1883 each man and boy dedicated many hours of his life to hewing the stones and moving them up to the building site. This was done with men and horses and oxen and ropes and staves and carts by people who had not even built houses for their own families out of stone, who farmed without tractors, and traveled without paved roads, and lived without running water, gas, or electricity, or probably even coal. They built a House for God of stone and carved wood and beautifully decorated it throughout before they built anything else of comparable quality.

I am humbled to think of the Faith and godly priorities exhibited by these pioneers. How many today leave a finer house on Sunday morning than the one they go to for the worship of Almighty God? Why are Orthodox Christians today unable to get their priorities in order? We get our own big houses paid for and the churches are burdened with debt. Why, in God's Name, can't we act like the people of the Bible, and the pioneers of 100 years ago, who plainly Believe? -jcc



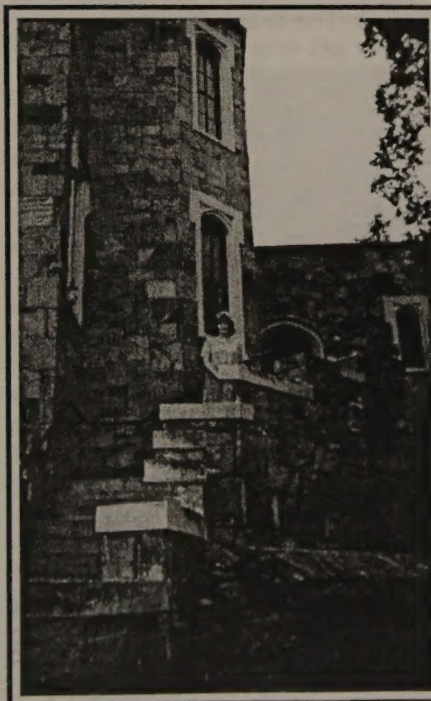
The Rogation Day procession rounds the corner up Arkansas Avenue eastward before the Liturgy begins.

Mary & Alan Rench with son Michael. The parents were received by Chrismation and Michael by Baptism on 28



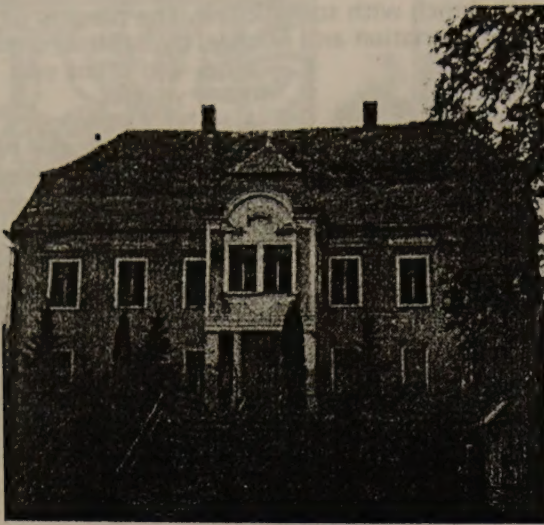
June. God grant you many years! Alan has family connections to the Pipe Organ building business and so we plan to get the mighty Wicks moved, reassembled and tuned about July 18 with the help of his brother Evan and the usual pious volunteers.

Mothers' Day moms include Agnes Stott, seated with Jane Long and (standing) Laurie Baker with Agnes' daughter Virginia and Rose Thomas.



Stairs to the Great Room at Glenn Eyrie Castle with Matushka Deborah. The Great Room has a grand fireplace. All smoke from the fireplaces and cooking at the Castle was vented through stone tunnels to the other side of the mountain so that there would never be air pollution in the valley surrounding the great residence. Gen. Palmer thought of everything, except the moqds of his wife. That is another story.





The St. Nicholas Children's Home in Romania. We encourage parishioners to donate nearly new clothing for the children. There should be no further trouble for you as Matushka Deborah will box it up and send it to the appropriate authorities. The St. Mark Church Women have also sent some money for this cause. Whatever we do for these children is of immense value as they have very little at this time in their lives and the simplest comforts are desperately needed.

July 2nd we celebrate the Visitation of the Blessed Virgin Mary to her cousin Elisabeth. St. John Maximovich reposed on July 2. August 15 we celebrate the Dormition (falling asleep) of the Virgin. Our Lady of Walsingham, pray for us sinners, now and at the hour of our death. *Amen.*

By the gracious invitation of Jack and Margaret Davis the Vestry Retreat will be at their home in the mountains above Evergreen, Colorado. We plan to meet there at about 1 PM on Saturday, July 26th, St. Anne's Day. This also happens to be the Rector's 39th birthday. I think I must have been about 19 when I was first Ordained.

The Church Women who are part of the Craft Fair projects are welcome to meet at Rose Thomas' house in Idaho Springs on August 23. The Craft Fair will be early this year and so we need to get everything ready this summer.



Grace Christus (r) with Ann Pinfield and Ros Roe at the Choir party at the Pinfields' home. Ed Pinfield is holding up the wall over the grape arbor. Thanks to the Pinfields for hosting so graciously, and to Nancy Stuart and Grant Steffen for transporting parishioners from the church to the north suburbs.



James & Karin Martin Jeffrey with sons Ian and Anders on a boat somewhere. They can't wait to return.



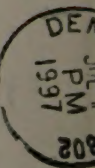
Sunday at 9:59 AM at St. Mark's. The Faithful really do get to Church on time. Rogation was so late in the Spring this year that it was nearly time for harvest rather than planting!

The LION is *For Members Only* of St. Mark's Parish. USA Subscriptions are \$ 10 a year. The LION is not an official publication of any entity. The views stated herein are not necessarily those of any persons, living or dead.  
*Deborah C. Connely, staff photographer*

## The Lion

St. Mark's Parish  
1405 So Vine Street  
Denver, CO 80210-2336

*Address correction  
requested*



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